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immediate future, the “young woman” (not “virgin”) being any Israelite mother, and the name signifying the presence and help of God; others regard the verse as belonging to the popular eschatology, a prediction of the coming deliverer; a third view, similar to the preceding, is that the young woman represents the nation, out of which shall arise the Saviour. Professor Smith prefers the first of these views, and Dr. Peters the third; yet the general conception of the development of Messianic thought is not affected by such exegetical differences. So there has been and is much discussion of Isa. 9 5 [6]; the passage is regarded by Smith as belonging to a later period, by Peters as Isaian. A whole literature has sprung up around the verse, into the discussion of which it is unnecessary to enter here, especially as the general sketch of Messianic thought is independent of the chronological and cultural considerations therein involved.

In both volumes the old-Hebrew idea of the future life is treated with caution and discrimination; in passages whose meaning is disputed the arguments on one side or the other are stated or indicated in such way that the reader can form his own opinion. This cautiousness regarding conclusions, a valuable quality, appears throughout the two histories. It is no easy thing to describe an ancient religion, particularly when the data are often meagre. But it may be said that, so far as the data go, Dr. Peters and Professor Smith have here given pictures of the religious life of ancient Israel that comply with all the demands of current historical science.

The proof-reading in these two volumes is admirable. Only one clerical error has been observed by the present reviewer: in Peters, p. 406, l. 8, instead of “second century of the Christian era,” read “second century before the Christian era,” or simply “second and first centuries B.C.”

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REDEN UND AUFSÄTZE. HERMANN GUNKEL. Vandenhoeck u. Ruprecht.  
Göttingen. 1913. Pp. viii, 192. 4.80m., bound 5.60m.

Gunkel is known to many in this country by his *Legends of Genesis*, the English translation of the remarkable introduction to his epoch-making commentary on Genesis. In the present little book he has collected and edited eleven essays in order to give to a wider circle of readers some illustrations of the *religionsgeschichtliche* and of the *literaturgeschichtliche* study of the Old Testament, of which he is a leading exponent.

After presenting in the introductory chapter a character-sketch of Bernhard Stade, his famous predecessor at Giessen, Gunkel gives first two articles on "Aims and Methods of the Interpretation of the Old Testament" and "Fundamental Problems of the History of Israelitish Literature." These prepare the way for the treatment of Samson; Ruth; the Psalms; the Eschatological Hope of the Psalmists; Egyptian Parallels to the Old Testament; Egyptian Songs of Thanksgiving; Jensen's "Gilgamesch-Epos"; and the Odes of Solomon.

Specialists as well as others will be grateful for the collection in book form of these essays, which had appeared before in various, mostly popular, German magazines, not always easily accessible to us on this side of the Atlantic. For though the book is altogether popular, this does not mean that Gunkel has simply restated positions well known to scholars. There is always something new and fresh, and it is always presented in a graceful literary form. Old Testament scholars have all learned much from Gunkel's investigations in the history of religion in Israel and in the history of its literature. This suggestive and beautiful collection of addresses and essays is therefore sure of a cordial welcome.

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THE GOSPEL ACCORDING TO ST. MARK. A. PLUMMER. Cambridge University Press. 1914.

THE EPISTLE OF ST. PAUL TO THE EPHESIANS. J. O. F. MURRAY. Cambridge University Press. 1914.

THE GOSPEL ACCORDING TO ST. LUKE. W. F. BURNSIDE. Cambridge University Press. 1913.

The first two of these three volumes are parts of the *Cambridge Greek Testament for Schools and Colleges*, under the general editorship of R. St. John Parry. They are in some ways above the general standard of the series to which they belong; but it is impossible to extend a cordial welcome to either of them, because it is hard to see for what purpose they can properly be employed. The *Cambridge Greek Testament* is intended for the use of "schools and colleges," and all teachers would be most grateful for a series of commentaries on the New Testament which could be put into the hands of boys and young men at schools and colleges, and used as text-books for class work. What is required is a book which will make intelligible to its readers what the real problems are. It is not necessary that the writer should expound at great length his own or other